

## THE INFLUENCE OF THE ULAMA ON THE PUBLIC'S INTEREST IN SELECTING THE THIBBUN NABAWI TREATMENT THROUGH SOCIAL MEDIA

RITA DESTIWATI<sup>1</sup>, UUD WAHYUDIN<sup>2</sup>, SUSANNE DIDA<sup>3</sup> and TINE SILVANA RACHMAWATI<sup>4</sup>

<sup>1,2,3,4</sup> Faculty of Communication Science, Universitas Padjadjaran.

<sup>1</sup> School of Communications and Business, Telkom University.

Email: rita2003@unpad.ac.id<sup>1</sup>, ritadestiwati@telkomuniversity.ac.id<sup>1</sup>, uudwahyudin@yahoo.co.id<sup>2</sup>, susanne.dida@unpad.ac.id<sup>3</sup>, tine.silvana@unpad.ac.id<sup>4</sup>

### ABSTRACT

Social media is a technological advancement that has the ability to deliver information quickly, correctly, effectively, and efficiently. Almost everyone needs access to online information. Socializing and interacting with other social media users has a significant impact on people's attitudes and behaviors. Furthermore, the content presented on social media must be sensitive to the needs of the community, including health-related information. Because the health of all humans has a significant impact on their lives. Therefore, social media also can be used to disseminate information about Islamic medicine (Thibbun Nabawi) and to introduce 16th-century treatments that the Prophet Muhammad SAW SAW inherited. The research method employs a literature review to assess and examine previous research publications related to the current inquiry. The findings of this study show that Ulama plays an important role in Islam since they are the Prophet Muhammad SAW SAW's successors. Ulama, as messengers of the Prophet Muhammad SAW, use the Al-Qur'an and Hadith to address societal issues, particularly those concerning health. The use of the cleric's persona in social media to disseminate information about the Prophet's Thibbun Nabawi has been very effective because clerics are typically viewed as extremely devout individuals with a high level of religious knowledge and assiduous in their worship. The community's interest in selecting Thibbun Nabawi's treatment via social media is linked to its belief that the information's citation source is reliable and not a hoax.

**Keywords:** Thibbun Nabawi, social media, Ulama, communication, religious and health

### INTRODUCTION

The growth of social media as a platform for social interaction and as a source of information has an immediate impact on how people respond (Dewi, 2019). Information technology provides an extremely effective, precise, and quick method. People in all regions, not just those in cities, now require the advancement of information technology (Ramadhan & Destiana, 2018). The internet's use as a platform for new media and information will provide fresh opportunities for Islamic discourse (Larsson, 2004). Social media platforms were created to facilitate information sharing, information exchange, participation, and idea exchange in visual networks (Fitryani, 2017). According to Brogan (2010), social media offers previously unavailable new communication and collaboration tools to ordinary people. Then, Carone and Barone (2001) said that social media serves as a socialization agent for families, schools, and the community.

Social media has a significantly different effect power because it teaches reading, writing, knowledge transfer, technology, ethical and moral principles, and religion. Community leaders, religious figures, Ulama, families, the wider society, and regulatory laws must all help disseminate information about health programs. Because good health is fundamental to human prosperity (Prawira & Maulida, 2020). Rasulullah SAW inherited the healthy and medicinal practice known as prophetic medicine from Allah SWT through revelation (Thibbun Nabawi, TN). Both the Al-Qur'an and Hadith mention Rasulullah SAW's medical expertise (Al jauziyah, 2007). Muslim physicians used Thibbun Nabawi for the first time in the medical world around the 13th century. The goal is to be able to identify practices that are opposite to or contradict Islamic teachings when it comes to treating illnesses and nourishing the body (Anonymous, 2011). Thibbun Nabawi's treatment is part of complementary and alternative medicine. Treatments for Thibbun Nabawi employ techniques, equipment, or supplies that are not commonly used in standard medical care. Cupping, black seed, and honey are the three most popular types of Thibbun Nabawi in the neighborhood. In addition to the three previously mentioned elements, Thibbun Nabawi also includes explanations of the Prophet Muhammad SAW's statements, deeds, and agreement (taqrir) on his companions' behavior. Rasulullah SAW cites Al-Faatihah to defend the actions of his associates who aided a person whose skin had been stung by a scorpion (Hakim & Ismail, 2020). Sari and Qudsy's research (2021) discusses Thibbun Nabawi's reception of the hashtag #JurusSehatRasulullah (JSR), and Ala Zaidul Akbar indicates a minor decline in unresolved health conflicts in Indonesia, specifically around medical costs. Back to Nature is a popular social media medical hashtag that provides an alternative to traditional therapy. Thibbun Nabawi's catchphrase for herbal remedies became popular.

The Healthy Kick of Rasulullah hashtag dispels common misconceptions about Islamic medicine. Due to a lack of public awareness of the Thibbun Nabawi prescription, few Muslim doctors were inspired to emulate Zaidul Akbar's efforts to spread the Prophet's medicine. It is preferable to have a doctor who is knowledgeable in the medical field and can assist with unresolved issues. Furthermore, people prefer strong communicators with the ability to influence behavior change toward a healthy lifestyle. His genuine behavior, objectivity, integrity, and compassion for society, combined with his broad understanding of health, increased people's determination to follow the Prophet's healthy lifestyle in a straightforward and sincere manner. Furthermore, McGuire (1985) added that the source's credibility, such as attractiveness, likeness, familiarity, and similarity with the source of the message, determines the message's effectiveness. Based on the perspective of communicator assessment, source credibility has been used as a metric to evaluate communicators and the veracity of the information they deliver (O'Keefe, 1990). People frequently accept and believe communications from sources they perceive to be reliable (Cheung et al, 2008). According to the attitude change model, a person's attitude can change in response to a persuasive message (Hovland et al, 1953). The credibility of the source is regarded as an important factor in shifting one's perspective (Petty et al, 1981). The credibility of information is determined by two factors: the message's credibility (an individual's assessment of the content's accuracy) and the source's credibility (an individual's assessment of the communicator's dependability) (Ali et al,

2021). Several academics have defined source credibility as a benchmark for evaluating the communicator or the message being sent. It is used to assess message competence and dependability (Cheung et al, 2008). Moreover, Prawira and Maulida (2020) stated that each individual should express teachings related to religious laws and Islamic science in accordance with their skills, abilities, and competence while not contradicting Islamic laws and regulations.

## RESEARCH METHOD

This study employs the process of reviewing literature from previous studies conducted by other scholars. In doctoral research studies, data is collected through a literature review by selecting subjects for dissertations that are relevant to researchers' interest in how the Thibbun Nabawi is treated in social media. Documentation is the primary method of data collection in this study. This strategy is a data collection technique that entails searching for or inserting data into relevant literature to assist in problem formulation (Arikunto, 2013). A database from Google Scholar, a reputable journal downloaded through the Padjadjaran University (UNPAD) web application that subscribes from 2020 to 2022, as well as data gathered from websites that have hosted articles or journals, can be used to conduct an article search in order to find information for writing on this literature review. Following data collection, descriptive analysis was performed to evaluate the data. A descriptive analysis strategy is used to first describe the facts, followed by an analysis that goes beyond simply describing the facts. This data is then divided and categorized based on categories and variables. In the theoretical study's variables, a quantitative approach is used. Data are sorted and examined in accordance with the research arguments in order to obtain legitimate data.

## RESULT

### Ulama

Linguistically, the term "Ulama" is derived from the word "pious," which refers to a learned or devout person. The speaker conveys knowledge or information by combining the Isim Fa'il verb from the word Alima with the word Alim (Yunus, 1973). As a result, the term "scholar" refers to someone who is well-informed or knowledgeable. Sayyid Qutb (1967) stated that a scholar is someone who understands, applies, and ponders the significance of the Qur'anic text. In contrast to Hasan al-Basri, who claimed that a scholar is someone who fears Allah, whose form is invisible (unseen), who delights in those He likes and flees from those He despises (Al-Maraqhi, 1974). The clergy plays an important role in Islamic civilization. The Ulama are dynamic forces in society that promote social advancement and personal development. They are not simply religious theory specialists who have mastered and comprehended it. Scientific behavior is always a model and a source of reference. Scholarly discourse has always been the rule (Hanafi & Sofianti, 2018). According to Horikoshi (1983), in addition to contemplating the fate of their people, the Ulama is tasked with teaching religious sciences and preserving religious orthodoxy. Rahardjo (1996) asserted that the following characteristics define Ulama: They are stewards of religious traditions, Islamic law experts, and Fiqh law executors. As a result, rather than being bestowed upon a person through a formal process, the title "Ulama" is

bestowed upon a person through acceptance that results from a lengthy process within society. Integrity, scientific excellence, moral piety, and social responsibility are all characteristics of an Ulama.

### **Social Media**

Along with ICT (Information and Communication Technology) advancements over the last 25 years, public space has rapidly expanded, giving rise to virtual public spaces. These locations are intriguing because they are made-up "imaginary" or "virtual places" where people converse in a different way than they would in real-world social situations. People can easily share information, contribute, and create new venues too openly and easily distribute discourses and viewpoints on the Internet and new media platforms. According to a philosophical examination of technology cited in Jubba et. Al, (2020) stated that individuals interact physically with it and with the outside environment in their daily lives (Ihde, 1979). The evolution of human life is intimately connected to technological progress.

People (in this case, the community) use the internet on a daily basis since the internet is a communication and information channel. Social media is designed to be a versatile medium that can be used in a variety of contexts, including as a tool for knowledge sharing. Furthermore, news from around the world is freely available to the general public. People can learn about global events online, from political news to lifestyle, social, economic, and environmental information. The internet has a significant impact on how people find information, share information, and communicate with one another (Setiawan & Ismurjanti, 2018). Technology has an impact on all activities, decisions, and human behavior, which is a sociological aspect. Technology has the potential to change how people develop and maintain relationships (Prasetyo & Irwansyah, 2020). Because of the rapid advancement of digital technology, there are now numerous social media platforms and virtual civilizations. That time period is closely related to this study, in which alternative medicine and health information have also penetrated the internet (social media). Social media information has the potential to influence community behavior. People can see vividly how the Thibbun Nabawi is treated by the Ulama's credibility as a communicator because of technological advancements that have made the Thibbun Nabawi's information easily accessible.

### **Virtual Society**

Howard Rheingold (1993) introduced the concept of a "virtual community" in his book *The Virtual Community: Homesteading the Electronic Frontier*. He explicitly defined virtual civilization as "the online community that forms when a sufficient number of people engage in such public discourse for a long enough period of time and with enough human sensibility to create a web of interpersonal interactions." The term "virtual communities" refers to technologically enabled social groups. Modern civilization views this technology as an important machine or resource capable of resolving any conflicts that may arise in social society. If this is true, people's lives will be drastically altered, necessitating the development of a new perspective on the universe. Emoticons are used as a replacement for missing gestural communication (traits, feelings, and gestures) in the media by a group of internet users who

create a network of interpersonal contacts. Williams (1983) investigates the concept of mobile privatization. According to this viewpoint, people who live in the smallest social unit, the family, are the most active in society. Even if privacy concerns are minimal in these circumstances, the family is isolated from the social environment. Lin (2006) claims that in a virtual community, people can help one another through shared interests and intellectual processes. Because of websites and social networks, this community's idea has taken on the most important role in the social sphere. In society, a community's position in the social world can also influence social transformation. A group of people who live in close quarters and share similar cultural customs, standards, and identities are usually small enough to interact and get to know one another (McQuail, 2011).

### **Virtual Public**

The Greek term audience, which derives from the English word "audience," is translated as "audience." The Kamus Besar Bahasa Indonesia (KBBI), the official dictionary of the Indonesian language, defines the audience as "a specific social group that is the target of communication." These characteristics can be used to identify audiences, especially in the online context. According to the study *Digital Audience Research: Media Audience Perspectives and Virtual Reality on Social Media*, the definition of the audience varies depending on the circumstances in cyberspace (Nasrullah 2018). Audiences that previously only consumed media and were excluded from the process of creating content online are now operating as both consumers and producers. Since the turn of the twentieth century, the Da'wah sector has been able to advance this modern technology involving interconnectivity. The development of information networks and technology enabled the proper dissemination of Islamic Da'wah messages, resulting in the global development of the Muslim community. In this study, social media is used to assess users who closely monitor health-related content, particularly the treatment of the Thibbun Nabawi, which is currently undergoing significant development. However, the fact that a video documenting Thibbun Nabawi's torture is uploaded on a regular basis and receives hundreds of thousands of views testifies to this.

### **Thibbun Nabawi**

Based on what he had learned through revelation, the Prophet informed sick people about Thibbun Nabawi's medical therapy. The Prophet Muhammad SAW's healing methods are known as Thibbun Nabawi, which are defined as specific therapeutic approaches rather than assumptions that can be used to treat illnesses of the body, soul, and senses (Salman, 2020). In order to explain medical science, where the essence of knowledge is in line with monotheistic teachings to eradicate jealousy, superstition, and superstition, Muslim physicians first used the term Thibbun Nabawi in the middle of the 13th century AD (Al-Jauziyah, 2018). Thibbun Nabawi uses natural remedies such as black cumin, honey, and dates in his medical practice. Because of Thibbun Nabawi, numerous scientific studies have been conducted around the world to examine the efficacy of natural chemicals (Monette, 2012). Natural substances mentioned in the Al-Qur'an and Hadith, according to research, have a variety of therapeutic benefits (Monette, 2012). Thibbun Nabawi is any health-related explanation found in the Al-Qur'an and reliable Hadith, whether it relates to disease prevention or treatment (Fatahilah,

2016). Thibbun Nabawi is the Prophet Muhammad SAW's teachings, actions, and words on curing or preventing disease (Fathahilah, 2016). Thibbun Nabawi advised the Prophet Muhammad SAW to use the following remedies: Black Seed (cumin), honey, dates, olive oil, hijamah (bruise), ruqyah, and guraq.

## DISCUSSION

Shabrina and Iskandarsyah (2019) when deciding whether to use Thibbun Nabawi, people are influenced by a number of factors, including (1) perceived benefits, (2) perceptions of health care providers, and (3) sources of recommendations for using Thibbun Nabawi. Furthermore, Prawira and Maulida (2020), the trustworthiness of a therapeutic or religious authority is strongly correlated with Thibbun, because a cleric will serve as an example for the Muslim community by exemplifying the Thibbun of the Prophet Muhammad SAW. Then, Rahmadiana (2012), source credibility is a communication process that can influence the behavior of others through sensory stimulation in the form of symbols, language symbols, or nonverbal gestures, as well as expertise, honesty, and attractiveness. When evaluating a communicator, the reliability of the source has been used as a yardstick to assess both the communicator and the veracity of the information shared. When people seek information on the care of the Thibbun Nabawi, their behavior is heavily influenced by the clergy's role as communicators. Utilizing information and communication technologies may occasionally serve as a substitute for providing health-related solutions. Because the packaging is more appealing and easy to understand, the public will be more receptive to the message about Thibbun Nabawi's therapy. Behavior clarifies and categorizes the reasons why people plan, learn from experience, and choose to engage in treatment-seeking behavior.

People can continue to learn, practice, and share experiences with their groups by using individual social media because knowledge can be accessed continuously. The spread of the internet into the public sphere has made it very easy to influence people's attitudes. In most cases, Ulama with extensive religious knowledge, piety, and devotion are required to resolve issues. Because when people are in pain, the best course of action is usually to seek out a source of healing derived from how the soul and behavior work together to bring them closer to the creator. Therefore, religion is the most effective way to deal with difficulties, particularly those related to health. In Bajari's research, Wahyudin and Erlandia (2019) argued that social media has an impact on users' opinions, actions, and environments. Traditional Pesantren in previous decades prohibited the use of digital media. Traditional Islamic Boarding Schools (TIBS) began to embrace digital technology as time passed. The ban on social media use in classroom settings has an impact on the kids' perspectives on maintaining their health. That momentum proves the extent to which students use media and the internet to research health problems, as well as the impact that various media and information technology policies have on wholesome student behavior. TIBS, unlike the other three, has a strict media policy.

Health information is provided by the Ulama, but there is a significant gap between what is said and what is actually required. Furthermore, there were differences in the guidelines established by Islamic scholars for the use of technology and media, which had a typical impact

on the amount of knowledge students had about health issues and their personal hygiene practices, as well as the role of the clergy in promoting environmentalism and healthy behavior in society. The purpose of this research is to better understand how the environment, one's own actions, beliefs about healthy and clean living behavior (PHBS), and one's own understanding of it all relate to one another, along with the role of the clergy in promoting healthy and clean living behavior (PHBS) in a Pesantren context. Sari and Qudsy's research (2021) focused on the actions and behaviors of individuals and groups with a variety of motivations and objectives and used written and verbal communication to observe behavior.

Thibbun Nabawi has changed since it's viral. This study of the acceptability of Al-Qur'anic studies on social media looks specifically at Zaidul Akbar's Healthy Prophet Muhammad SAW (#JSR), reactions to those comments, and the impact of #JSR on internet users. The qualitative methodology of this study combines discourse analysis and reception theory. The research results show that JSR Zaidul Akbar has a positive effect on its users and many individuals have left positive comments. The community can gain easier access to health information provided by the Al-Qur'an and sunnah by using the hashtag #JSR. Prawira and Maulida (2020) conducted research on the credibility of communicators of Rasulullah's Healthy Way among Instagram followers @Zaidulakbar. The purpose of this study is to look into how followers of @zaidulakbar on Instagram act in relation to the Prophet's Healthy Kick and the trustworthiness of communicators (JSR). This study's methodology combines quantitative methodologies with correlational investigations to explain correlations or variable relationships. The sampling strategy used was simple random sampling with a sample size of 100 followers. Instagram's direct message (DM) tool was used to create a survey with structured data. The data were examined using descriptive and inferential statistical analysis based on the Spearman rank calculation. The study's findings show that there is a significant relationship, with a correlation coefficient of 0.834, between dr. Zaidul Akbar's credibility as a communicator and the attitude of @zaidulakbar's Instagram followers toward JSR's active lifestyle. The knowledge, moral character, and aesthetic appeal of a source all influence its credibility. The study found a strong correlation between followers of dr. Zaidul Akbar's Instagram account @zaidulakbar and their opinions of JSR's healthy lifestyle, with a correlation coefficient of 0.706. The public's trust in dr. Zaidul Akbar's character, objectivity, honesty, and sense of civic duty reflect his ideas. The correlation coefficient, which reaches 0.771, demonstrates that there is a significant relationship between dr. Zaidul Akbar's attractiveness and Instagram followers' opinions about JSR's healthy lifestyle. dr. Zaidul Akbar is beautiful both inside and out. In the research data table, a correlation coefficient value of 0.834 indicates a significant association between Instagram users' opinions of JSR's healthy lifestyle and dr. Zaidul Akbar's communication skills. dr. Zaidul Akbar has a strong ability to persuade people, as evidenced by his social media behavior and the knowledge that allows him to advocate for others' rights to a better life.

The study "Health Communication Pattern of Thibbun Nabawi Prophetic Medicine Adjust to Indonesian Culture" by Dida and Lusiana (2021) provides a history of how Thibbun Nabawi as traditional medicine developed in Indonesia. Ummi Ana, the informant, was successful in implementing a wide range of communication strategies, including empathy for moral and religious values, ranging from the concept of health communication to Islamic communication

practices. The Thibbun Nabawi Center (TNC) practice's approach to health communication, which is also used in Thibbun Nabawi's alternative medicine practice, more or less accompanies the absence of an effective communication strategy in the medical sector. The application of these Islamic communication principles to the practice of Thibbun Nabawi has greatly aided the future growth of TNCs. In addition to assuring privacy and respecting each person's private space in order to avoid violating privacy rights, Islamic communication principles also reflect sincerity, honesty, cleanliness, psychological comfort, and positive words and motivation. Thibbun Nabawi's method of communication in order for his. This acceptance is based primarily on a therapeutic understanding of the moral and spiritual principles that underpin Indonesian civilization.

According to prior research on communication patterns and the perception of the Thibbun Nabawi as practicing traditional medicine by Novianti, Dida, and Lusiana (2020), the Thibbun Nabawi reputation is influenced by a number of factors, including access to financing, adherence to sharia law, availability of information, and patient recommendations. The goal of this study was to identify the characteristics of the Babussalam Islamic Boarding School, as well as the motivations behind the traditional herbal and spiritual treatment and how patients and doctors interact. The case study methodology was combined with quantitative methods and descriptive statistics in this study. The Babbussalam Islamic Boarding School in Bandung Regency is the focus of the case study. The case study method was chosen due to the richness of traditional herbal medicine and religious medicine, as researchers can obtain comprehensive data on current phenomena using a quantitative approach. Primary data was gathered through observation, interviews, and surveys given to patients receiving treatment. Secondary data was gathered from a variety of previous investigations. The findings also show that the Babussalam Islamic Boarding School has a Thibbun Nabawi alternative medicine clinic in Ciburial Village, Cimenyan, Bandung Regency.

A variety of factors, including price, religious appropriateness, patient referrals, and information sources, have influenced Thibbun Nabawi Clinic's reputation. Patients recommend the TNCs to coworkers, family, and friends to help Thibbun Nabawi Clinic keep its good name and continue to operate. Patients' referrals to family, friends, and coworkers contribute to the Thibbun Nabawi Clinic's ability to remain open. *Religiosity in Therapeutic Communication of Islamic Medicine Thibbun Nabawi* is the title of a study by Usman, Mulyana, Hadisiwi, and Perbawasri (2018). The study's goal is to determine the level of religiosity of Thibbun Nabawi therapists during the therapeutic communication process with their patients and to comprehend the role of religiosity in the therapeutic communication process. In this study, a qualitative methodology with a phenomenological perspective was used to analyze the data. Participants in the study were therapists working in cupping clinics in Bandung, Indonesia. Observations, interviews, and documentation studies can all be used to collect data. The research findings show that when practicing communication in the therapy session, Thibbun Nabawi therapists have internal dimensions such as (1) confidence that Allah SWT is the only source of healing, (2) submission to hope with prayer, (3) a calm heart, (4) patience, (5) obey the Shari'a, (6) understanding that this treatment is based on the Hadith of the Prophet Muhammad SAW, and (7) being able to convey Shari'a religious messages to others. Throughout therapy, the therapist

expresses their level of religion through both verbal and nonverbal cues. The religion of Thibbun Nabawi therapists serves three functions in the therapeutic communication process: (1) inducing patient comfort; (2) making helpful suggestions to patients; and (3) increasing the therapist's credibility. The achievement of the therapeutic communication goals, namely assisting in the patient's healing, spiritual strengthening (ruhiyah), and mental strengthening, will be influenced by the level of religiosity of the therapist Thibbun Nabawi. dr. Zaidul Akbar's healthy behavior recommendations are investigated in Maulida, Prawira, Cahya, and Nugrahenti's (2020) study, "Health Communication of Healthy Lifestyle Behavior #JSR on Social Media." JSR focuses on social media in this study. dr. Zaidul Akbar's social media assemblies were followed, listened to, and subscribed to in order to gather information from active #JSR users. Official social media accounts were also observed, including @zaidulakbar, dr. Zaidul Akbar Official, and Facebook @officialdr.zaidulakbar. 1) According to research findings, dr. Zaidul Akbar, who also served as the initiative's creator, has become a resource for healthy lifestyle health communication. 2) Focusing on statements that are extremely engaging, accompanied by crisp images, and highly relevant to their ability to be applied in real-world situations in the spirit of the #JSR. The message can motivate listeners to act, and if they don't, it may be ego, which can be justified by the consequences. 3) YouTube, Instagram, Facebook, and Twitter are the four most popular social media platforms among Indonesians. 4) The cognitive, emotional, and behavioral effects of the message's recipient.

The Role of Ulama as Opinion Leaders in Rural Areas in Dealing with False Information in Sugiana, Mirawati, and Trulline (2020). Based on the Step Flow Communication Theory, the purpose of this study is to determine whether Ulama can deliver accurate and up-to-date information as an opinion of the leader in rural areas in today's all-digital society. Can academics provide accurate knowledge to combat fake news on social media? Selecting informants to interview in order to collect data using the descriptive method used in this study. In this study, 17 religious instructors or scholars from Parigi District, Pangandaran Regency, ranging in age from 30 to 78, were recruited. According to the findings of this study, only a small percentage of academics over the age of 50 own cell phones, though some do own devices that include Facebook and WhatsApp. Even though some academics own cell phones, they do not actively use them or use social media to stay up to date on current events. The Ulama are still used as opinion leaders in rural areas, but not in breaking news on social media. As a result, academics continue to play a critical role in combating fake news on social media. The academics' knowledge did not come from the internet; rather, it was derived entirely from the Al-Qur'an and written texts that were printed on paper. Academics believe that news originating from the internet whose veracity is unknown should not be spread because it lacks clarity regarding its authenticity and is of no benefit. The Ulama acknowledge the rapid development of information technology, though they are not required to preach about it. Given the real-world issues that today's society faces, the solution must also be explained in real terms.

## CONCLUSION

In Islamic doctrine, scholars are the next generation to carry on the Prophet Muhammad SAW SAW's message. A scholar has a duty to disseminate knowledge in line with the Al-Qur'an and

Hadith as the successor to Da'wah. A scholar must accurately communicate the Qur'anic text as well as address societal issues, such as those relating to health. Good health is extremely important for everyone, including the Muslim Ummah. Because it is easier for people to worship Allah SWT when they are physically healthy. Islam has a healthcare system known as Thibbun Nabawi. This type of medicine was passed down from the Prophet Muhammad SAW SAW, who lived sixteen centuries ago. In addition to being able to provide for one's health (curative), Thibbun Nabawi is crucial for one's ability to approach Allah SWT more intimately through prayer. Because of the rise of social media, a public forum for disseminating information about the Thibbun Nabawi is now becoming available. Social media information sources can be trusted because they are provided by academics. Since it is solely based on the Al-Qur'an and Hadith, it is extremely accurate in determining a scholar's legitimacy. Ulama communication on social media can enlighten and reassure because there are no sources of lies and false information. When the source is obvious, it is possible to pique people's interest in using Thibbun Nabawi's treatment indirectly.

#### REFERENCES

- 1) Al-Jauziyah, I.Q. 2007. *Metode Pengobatan Nabi SAW*. Jakarta: Griya Ilmu
- 2) Al-Jauziyah, I.Q. 2018. *Pengobatan Nabi Cara Nabi Mengobati Berbagai Penyakit*. Bandung: Jabal
- 3) Ali, K., Li, C., Zain-ul-abdin, K & Zaffar, M.A. 2021. Fake news on Facebook: examining the impact of heuristic cues on perceived credibility and sharing intention. *Internet Research*. Vol. 32, 379-397. DOI 10.1108/INTR-10-2019-0442. <https://doi-org.unpad.idm.oclc.org/10.1108/INTR-10-2019-0442>
- 4) Al-Maraghi. 1974. *Tafsir Al-Maraghi, Jilid VIII*. Beirut: Dar al-Fikr.
- 5) Anonim. 2011. *Bekam Mujizat Nabi*. Jakarta: Asosiasi Bekam Indonesia (ABI).
- 6) Arikunto, S. 2013. *Prosedur Penelitian Suatu Pendekatan Praktik*. Edisi Revisi. Jakarta: PT. Rineka Cipta.
- 7) Bajari, A. Wahyudin, U & Erlandia, D.R. 2019. *Kyai Vs Internet and Media The Influence of Media and the Internet in Health Material Learning in Traditional Islamic Boarding Schools (TIBSs) in West Java, Indonesia. Library Philosophy and Practice (e-journal)*. Pp 1-39. <https://digitalcommons.unl.edu/libphilprac/3011>.
- 8) Brogan, C. (2010). *Social Media 101: Tactics and Tips to Develop Your Business Online*. Hoboken, New Jersey: John Wiley & Sons, Inc.
- 9) Carone, D.A & Barone, D.F. 2001. *Social Cognitive Perspective on Religious Beliefs: Their Functions and Impact on Coping and Psychotherapy*. *Clinical Psychology Review*. Volume 21, pp. 989-1003. [https://doi.org/10.1016/S0272-7358\(00\)00078-7](https://doi.org/10.1016/S0272-7358(00)00078-7).
- 10) Cheung, C., Lee, M & Rabjohn, N. 2008. The impact of electronic word-of-mouth: the adoption of online opinions in online customer communities. *Internet Research*. Vol. 18 No. 3, pp. 229-247.
- 11) Dewi, M.S.R. 2019. *Islam Dan Etika Bermedia (Kajian Etika Komunikasi Netizen di Media Sosial Instagram Dalam Perspektif Islam)*. *Research Fair Unisri VOL. 3 NO. 1*, pp. 139-142. <https://doi.org/10.33061/rsfu.v3i1.2574>.
- 12) Dida, S & Lusiana, E. 2021. *Health Communication Pattern of Thibbun Nabawi Prophetic Medicine Adjust to Indonesian Culture*. *Review of International Geographical Education (RIGEO)*, Vol.11, No. 5, pp. 1-11.
- 13) Fatahilah, M. 2016. *Klinik Pengobatan Thibbun Nabawi di Kota Pontianak*. *Jurnal Online*. Vol. 4, No. 2.

- 14) Fitriyani, Y. 2017. Analisis pemanfaatan berbagai media sosial sebagai sarana penyebaran informasi bagi masyarakat. *Paradigma*, Vol. 19, No. 2, pp.148-152. DOI: <https://doi.org/10.31294/p.v19i2.2120>.
- 15) Hanafi, I & Sofiandi, S. 2018. DESEKULERISASI ULAMA; Makna Ulama Menurut Nurcholish Madjid. *Jurnal Madania*. Volume 8, No. 2, pp. 181-1200. DOI: <http://dx.doi.org/10.24014/jiik.v8i2.5713>.
- 16) Hakim, S. & Ismail S.A. 2020. *Thibbun Nabawi Tinjauan Syari'at dan Medis*. Depok: Gema Insani.
- 17) Horikoshi, H. 1987. *Kiai dan Perubahan Sosial*. Jakarta: P3M.
- 18) Hovland, C. I., Janis, I. K. & Kelley, H. H. 1953. *Communication and Persuasion*, New Haven. CT: Yale University Press.
- 19) Ihde, D. 1979. *Technics and Praxis: A Philosophy of Technologi*. Dordrecht: Reidel Publisher.
- 20) Jubba, H., Baharuddin, T., Pabbajah, M & Qodir, Z. 2020. Studi Terhadap Penyebaran Wacana Gerakan Bela Islam 212 di Indonesia. *Al Izzah: Jurnal Hasil-Hasil Penelitian*. Vol 15, No. 1, pp: 1-13.
- 21) Larsson, G. 2004. *Muslims and the New Media; Historical and Contemporary Debates*. Ashgate Publishing.
- 22) Lin, H. 2006. Understanding Behavioral Intention to Participate in Virtual Communities. *Cyber Psychology & Behavior* Vol. 9 No.5: 540-545.
- 23) Maulida, H., Prawira, R.Y & Nugraheni, C.N. 2020. Komunikasi Kesehatan Perilaku Hidup Sehat #JSR di Media Sosial. *Teras Kesehatan*. Vol. 3 No. 1, pp. 18 –32. DOI: <https://doi.org/10.38215/jutek.v3i1.44>.
- 24) McQuail, D. 2011. *Teori Komunikasi Massa: Buku 1 edisi 6*. Jakarta. Salemba Humanika.
- 25) McGuire, W.J. 1985. Attitudes and attitude change in Lindzey (Eds). *The Hand book of Social Psychology* 2nd ed. Erlbaum, Hillsdale: New Jersey.
- 26) Monette, M. 2012. The Medicine of the Prophet. *CMAJ*. 184, No. 12, pp. E649-E650. Doi:10.1503/cmaj.109-4228.
- 27) Nasrullah, R. 2018. *Komunikasi Antarbudaya di Era Budaya Siber*. Jakarta: Prenadamedia Group.
- 28) Novianti, E. Dida, S., Lusiana, E., & Juddi, M.F. 2019. The Interaction Patterns between Therapists and Patients in the Treatment of Thibbun Nabawi. *Jurnal Penyelidikan Islam dan Kontemporeri (JOIRC)*, Volume.2, pp. 32-43.
- 29) O'Keefe, D.J. 1990. *Persuasion: Theory and Research*. Sage Newbury Park.CA.
- 30) Petty, R.E., Cacioppo, J.T. & Goldman, R. 1981. Personal involvement as a Determinant of Argument Based Persuasion. *Journal of Personality and Social Psychology*. Vol. 41 No. 5, pp. 847-855.
- 31) Prawira, R.Y. & Maulida, H. 2020. Kredibilitas Komunikator Jurus Sehat Rasulullah di Kalangan Followers Instagram @Zaidulakbar. *Jurnal Dakwah Risalah*. Vol. 31. No. 1, pp. 1-20. DOI: 10.24014/jdr.v31i1.9527.
- 32) Prasetyo, D & Irwansyah. 2020. Memahami Masyarakat dan Perspektifnya. *Jurnal Manajemen Pendidikan dan Ilmu Sosial*. Vol.1, No.1, pp.163-175. <https://doi.org/10.38035/jmpis.v1i1.253>.
- 33) Qutb, S. 1967. *Fi Dzilalil Quran*. Beirut: Ihyan al-Turats al-Arabi.
- 34) Rahardjo, M.D. 1996. *Ensiklopedi Al-Quran*. Jakarta. Paramadina.
- 35) Rahmadiana, M. 2012. Komunikasi Kesehatan: Sebuah Tinjauan. *Jurnal Psikogenesis*. Volume 1. No. 1, pp. 88–94.
- 36) Ramadhan, R & Destiana, H. 2018. Pengaruh Media Sosial Youtube terhadap Perkembangan Dakwah Islam dengan Metode Structural Equation Modeling (SEM). *SINKRON Jurnal Penelitian Teknik Informatika*. Vol. 1, No. 3, pp. 60-66.

- 37) Salman. 2020. Sistem Pakar Thibbun Nabawi. Prosiding seminar ilmiah sistem informasi dan teknologi informasi. Makasar: Pusat Penelitian Dan Pengabdian Pada Masyarakat (P4M) STMIK Dipanegara Makasar.
- 38) Sari, M. & Qudsy, S.Z. 2021. Resepsi Thibbun Nabawi pada Hastag #JurusSehatRasulullah (JSR) Ala Zaidul Akbar. *Hermeneutik: Jurnal Ilmu Al-Qur'an dan Tafsir*. Volume 15, pp.143-162. DOI:10.21043/hermeneutik.v15i1.9939.
- 39) Setiawan, E.P&Ismurjanti. 2018. Penggunaan internet sebagai sumber informasi dalam penyusunan karya ilmiah siswa SMA Negeri 8 Yogyakarta. *Jurnal Kajian Informasi & Perpustakaan*. Vol. 6, No. 2, pp. 169-182. <https://dx.doi.org/10.24198/jkip.v6i2.18590>
- 40) Shabrina, A & Iskandarsyah, A. 2019. Pengambilan Keputusan mengenai Pengobatan pada Pasien Kanker Payudara yang Menjalani Pengobatan Tradisional. *Jurnal Psikologi*. Volume 46, Nomor 1, pp. 72–84. DOI:10.22146/jpsi.3190
- 41) Sugiana, D., Mirawati, I & Trulline, P. 2020. Credibility of Rural Ulama in Dealing with Hoaks. *European Journal of Molecular & Clinical Medicine*. Volume 07, pp.3636-3644.
- 42) Usman, T.R.S., Mulyana, D., Hadisiswi, P., & Perbawasri, S. 2018. Religiosity in Therapeutic Communication of Islamic Medicine Thibbun Nabawi. *Advances in Social Science, Education and Humanities Research*. Volume 225, pp.503-509.
- 43) Yunus, M. 1973. *Kamus Arab-Indonesia*. Jakarta: Yayasan Penyelenggara Penerjemah Penafsir Al-Qur'an.
- 44) Williams, R. 1983. *A Vocabulary of Culture and Society*. USA: Oxford University Press.